

The Menace of Dictatorship


by
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The Menace of Dictatorship

I consider it a privilege to be asked to address you today. A little over a year ago I spoke to you in similar circumstances. What I have to say to you today is closely related to that address of a year ago, and in order to assist you to a better understanding of the matters we shall be discussing on this occasion, I have asked for last year's talk to be made available to you in booklet form. I hope that you all have one of these.

In case my presence here today is misunderstood, or misinterpreted, let me make it perfectly plain at the outset that my talk will have nothing to do with questions of a partisan nature. The issues which we are facing at the present time are above any mere sectional considerations, and it is about these issues I wish to speak.

The outstanding fact of the world situation, which people everywhere must be made to realize, is that we are facing one of the gravest — if not the most acute — crisis in human history. Unless this fact can be brought home to the people before it is too late, there is little hope that they will display the sense of resolute responsibility which the gravity of the situation demands.

If ever there was a time for unity of purpose, for passionate determination to meet the challenge of destructive forces, and

for calm, deliberate action, it is now. These qualities are readily called forth in time of war when there is a realization of national peril. But, in the crisis which we are facing the peril is more real, if less apparent, than during any war.

These may sound to you the words of an alarmist, I assure you they are not. I assure you that it would be impossible to exaggerate the seriousness of the situation. But do not take my word for it. Allow me to place before you some of the facts — test these for yourself — and draw your own conclusions.

WAR

The most obviously alarming aspect of the international situation is the threat of war. Nation is arming against nation; crisis follows crisis in Europe; and everywhere there is a feverish preparation for mass murder by high explosive, poison gas and disease on a scale which is horrible to contemplate. Why is this thing happening? Have all the people in all these nations gone mad? Do they really desire to slaughter each other and destroy civilization for centuries? I suggest that never has there been a time in human history when the peoples of the world desired peace with a greater passion and intensity than they do today. I suggest that never has there been a time when war was held in greater universal loathing than it is today.

Modern war, with its brutal weapons for destroying helpless populations, is a dirty, mean, degrading and insane undertaking. And it is recognized as such by every normal and healthy-minded person.

Why, then, are the nations of the world being rushed to self-destruction? I will tell you why. Because this threat of armed conflict is but the inevitable result we can expect from the perpetual state of war which is raging under our present social order.

We look upon war as a condition in which one group of people are using rifles, guns, battleships, bombs and so forth, to kill or inflict injury on another group, which is striving to do likewise to it, until one side or the other forces its opponents into submission.

But fundamentally war is a condition in which one group of persons is striving to impose its will on another group, by any and every means. The use of stark force is but the final means to which they resort.

PEACE UNKNOWN

Now consider the conditions which have existed in the world during the years of so-called peace. In a social environment of widespread poverty and insecurity we have had nothing but conflict. Workers fighting each other for jobs. The unemployed struggling to get into industry. Producers fighting each other for markets. Retailers fighting each other for business. And nations fighting to force their exports into foreign markets, while protecting their home markets. But these foreign markets are the home markets of the nation concerned — and these in turn strive to force their products into what, to them, are foreign markets and to protect their home market from invasion. I need not go into the cause for this state of affairs. I think you

are all familiar with that aspect of the matter.

This economic war has been fought with economic weapons — price wars, export subsidies, tariffs and embargoes. And it has been growing more intense and more bitter. It can be a question of time only before these weapons are discarded for howitzers, machine guns and bombs — both in the national and international sphere.

I tell you that war and revolution are the natural products of the present social system, because fundamentally we live in a perpetual state of war. There is no man or woman living who has known peace. The system breeds conflict.

If you can grasp the full significance of this you will realize that as the economic struggle becomes more intense and as the weapons of destruction become more effective so the danger of universal disaster becomes more inevitable. No civilizations can survive under a system of organized self-destruction.

In these matters there are certain basic principles of a natural order — and if we violate these principles disaster is the result.

THE CANON

There is a law of rightness running through the universe. Major Douglas has described this as "the canon." The stars in their courses conform to this law—this canon. And the navigator who by observing these stars can compute the position of his ship in its course across a trackless ocean, must adhere to the canon. When the farmer sows in season and reaps a har-

vest, it is because he observes this natural law — this canon. The engineer who designs an intricate machine, which, when constructed and assembled, performs the task he intended, has conformed to the canon in his work, as also has the artist who can step back from the painting and say, "I have got that just right."

This law of rightness — this canon — operates in every sphere. In human affairs, in the relationship between individuals, and in our actions, we can achieve what we term happiness or satisfaction only to the extent we recognize, seek and adhere to the canon. To the extent we violate it and disregard it we inflict upon ourself suffering and we court disaster. What then can we expect to be the fate of a social order and a civilization, which violates this natural law in every sphere?

This concept of the canon is not new. The principles governing its operation in human affairs are not new. "Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you," we were told nearly twenty centuries ago. Righteousness, in the old English sense in which it is used, means essentially rightness. And you will find every single principle relating to the operation of this law of rightness — this canon — as applied to the relationship of man and man, stated in the four gospels.

Let me remind you that beside the basic principle of social life "love thy neighbour" we have this statement: "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." I assure

you that in those words we have a fundamental rule of the natural order governing human relationships. And this rule has a special significance for us at this critical time — as I hope to show you.

THE DOMINANT ISSUE

Why is it that it is so difficult to get people to realize the gravity of the situation? Why is it that the nature of the issues involved are so confused, and because they are confused, there is so much inertia about them? I think that the short answer to that question is that there are powerful influences at work to deliberately confuse and distort what is happening in the world today.

We are not being told the facts of what is going on. The news which is placed before us is carefully designed to lead us into forming certain opinions — opinions which those who are responsible for this news propaganda wish us to have. I do not refer to the press but to the international news channels which feed the press.

For example, the essential issue before the world is being represented to us as an alignment between countries which are called “the democracies,” and the countries which are termed “the dictatorships.”

Now it is perfectly true that the issue being fought out in the world today and upon which the future of civilization depends can be described correctly as “Democracy versus Dictatorship.” But to suggest that this is the same thing as representing it to be an alignment of nations, some of which are democracies and other dictatorships is a distortion of the real situation.

There are no democracies in the world today. By that I mean there are no functioning democracies. There are countries like our own, Great Britain and the United States which have democratic constitutions but these are not functioning democracies. In these and in every other country we have varying degrees of dictatorships, and any alignment which takes shape around the real issue of "Democracy versus Dictatorship" must be between THE PEOPLE on the one hand, and the forces of dictatorship and reaction on the other.

THE NATURE OF DEMOCRACY

A democracy is a very definite form of society. In a democracy the people are sovereign — supreme. There is no superior authority. Every institution and all social organization in a democracy exists to serve the people.

What does this mean? It means that in a democracy the people's will is supreme. It means that the administration of the nation's affairs is being carried out in accordance with the people's will — that the people collectively, and therefore, in the main, individually are getting the results they want from their social system.

Democracy can be defined correctly as the administration of a country's affairs to yield the results which its people want.

The people as such are not concerned with methods. Method is a question of administration, and administration is essentially a matter for the specialist and the expert. The basic principle for securing sound administration is personal responsibility for producing results.

It follows that in a democracy administration must be subservient to the will of the people. Administrators should be the servants of the people — responsible for devising and applying methods which will give the people the results they want.

I urge upon you to grasp the importance of this matter — for it is absolutely fundamental to an understanding of the critical situation with which we have to grapple.

I said that democracy is a social system under which the administration of a people's affairs in all spheres of social life is yielding them the results they want. Let us apply that test to Canada. Have we democracy in Canada?

CANADA NOT A DEMOCRACY

What results are the people of Canada getting? They can be summarized as — widespread poverty and insecurity, crushing debt and grinding taxation, restricted production and economic impotence. Are these the results which the people of Canada want? We know they are not. We know that others want what each of us wants from the social system under which we live. First we want personal security — for ourselves and our families; and then we want the maximum freedom to live our lives without interference and regimentation. The maximum personal security with the maximum freedom to enjoy it — “the inalienable right of man to life, liberty and the pursuit of happiness,” as it is stated in the American Declaration — these are broadly the results which the people of Canada want.

And it is physically possible to provide all with the security they desire. We have the knowledge of how to use these resources. Yet with the majority of people in want — we are not using these resources to provide the people with the goods and services which would give them the security they desire. In fact tens of thousands of our workers who could help to produce these goods and services, are unemployed and living in indigence.

There is the situation. The results, which the people of Canada want are security and freedom. The means to provide these are available, Canada is constitutionally a democracy. The people should be sovereign — supreme — in determining the results which shall accrue to them. But the results which are being imposed upon the people are the opposite of those they want. Instead of personal security, they have poverty and insecurity; instead of freedom they are the victims of debt — bondage, and regimentation by heavy taxation and restrictive legislation.

Clearly the people of Canada are not sovereign. The administration of their affairs is not in accordance with their sovereign will. There is an authority, a superior authority — which can over-ride the will of the people and impose upon them conditions contrary to those they want.

You know what that over-riding authority is. The Money Power. But I am asking you to take nothing for granted. Let us examine the evidence.

Now I shall say some hard things about banks and bankers—but I want it understood that I am not referring to the effici-

ency of banks as such. Nor am I referring to the bank staffs. The banks, as organizations, are among the most efficient of our institutions—and personally, I have always found that members of their staffs are persons of outstanding character and integrity. Unfortunately for them and for us, they are forced to operate the system as it is, not as they might wish it to be.

If we examine the evidence we are forced to the conclusion that there is something radically wrong with the financial system—and that the results which are being imposed upon the people against their democratic will are being imposed through the operation of this financial system.

We have a situation in which there are abundant resources to enable us to produce goods and services to give security with freedom to all. The people desire security and freedom. Yet production is being restricted and people are going in want—they are having imposed upon them insecurity and repression.

But producers could produce—if there was a market for their products. The unsatisfied want of the people provides that market. However, the people cannot obtain the goods because they have not got the money claims to those goods.

They are being denied access to their resources because of the lack of money. The monetary system is the instrument by which they are kept in poverty and insecurity.

Again the ridiculous feature of debt is purely a product of the financial system.

In short the means by which the people are being kept poor, insecure and in economic bondage is the financial system.

These results accruing from the operation of the financial system are the responsibility of the persons who administer it. Those persons alone are responsible for the results of their administration.

In a democracy all institutions and all administrators should be subservient to the will of the people. The people should be supreme — sovereign — in determining the results which should accrue to them. Yet here in Canada we have the administrators of the financial system using their authority to impose upon the people the opposite results to those they want. This is dictatorship—dictatorship by those in control of the financial system.

This is not the situation in Canada alone. It is also the situation in every other so-called democratic country—in Great Britain, in France, in the U.S.A., and in Australia.

Moreover these national dictatorships which are imposed by bankers through the banks and their subsidiary institutions, are centralized on an international scale. There are two great international banking groups which, for all practical purposes, dominate all nations.

DEMOCRACY VERSUS DICTATORSHIP

Perhaps you can now see what I meant when I said that while it is perfectly true to describe the issue which is being fought out in the world as Democracy versus Dictatorship, it is not correct to describe it as a con-

flict between two groups of nations termed "the democracies" and "the Dictatorships." There are no functioning democracies. We have only dictatorships, varying in degree alone.

In fact, on the evidence of the situation, the over-riding dictatorship of the Money Power appears to be dominant in those countries even, associated with Nazi-ism and Fascism. The European situation has all the appearance of a conflict between the two dominating international banking groups—each striving to jockey Great Britain on to their side. However certain recent events, pregnant with possibilities of great importance, indicate that in one of those dictatorships at least the authority of the Money Power is being challenged.

But what we are concerned with is our national problem—for until we meet the challenge of financial dictatorship here in Canada, and overcome it, we are helpless to assist in the European situation.

The facts are simple and indisputable. Canada is a constitutional democracy. Therefore the people should be supreme in determining the results which should accrue to them from the administration of their affairs. The results the people want can be stated by them specifically—but broadly they are—"Security for all with the maximum freedom for all." The physical means exist to give the people these results. Yet the people are having imposed upon them insecurity, poverty, debt bondage and economic repression—the opposite results to those they want. This is being done through the operation of the financial system and those in charge of its administra-

tion are responsible. In a democracy all institutions exist to serve the sovereign will of the people, and all administration should be governed by the results which the people want. The reverse condition under which institutions and systems are used to dominate the people, and the administrators are imposing upon the people results which are contrary to those the people want, is dictatorship.

Canada is a dictatorship and its administrators of the financial system the dictators. They and they alone are responsible for the results of their administration and they must be held responsible if this financial dictatorship is to be overthrown.

There is the situation. To meet it, effective action must be taken to render the people the supreme authority in determining the results they want.

EFFECTIVE NATIONAL ACTION

When you analyse this situation you will realize that the essential nature of the task confronting us if we are to avert disaster, is to change from a social order which is a dictatorship to a different social order in which the people constitute the sovereign authority. Only democracy will give us this.

There is a great deal of nonsense talked about social changes. We are asked to believe that revolution by violence is the only road by which we can secure any such fundamental change. We cannot gain a right objective by wrong means, and you cannot build a social system based upon freedom in association and human brother-

hood by proceeding to slaughter your neighbour. We have but to view the results of past revolutions to see that when a people are driven to revolt by violence because they have reached the limit of their endurance under one tyranny, they find themselves the victim of a new tyranny.

If we are to have democracy—if we are to escape the threatening chaos of the present social order—then, I suggest, we must make a change by deliberate and orderly action with which the people as a whole are in accord.

Because of the constitutional rights which the people have in Canada and other constitutional democratic countries, they have the power to take such action.

The people of Canada are united in the results they want. There is no dis-unity in this respect. And it is in regard to the question of results that they must be sovereign if they are to create democracy.

At present the people are kept divided by the simple device of Sectionalism—putting one group in conflict with another group by suggesting that free trade is better than tariffs for them—or that this group represents certain vested interests—or that one party is luckier than another party. The people as such do not determine the results which shall accrue to them; and the administrators of their institutions are not held responsible for the results of their administration.

To secure effective action and I believe it is the only effective action we can take in the present situation—the people must assume their sovereignty. To do so they

must unite, under proper leadership, for the results they want in common. These results must be the results which the people want, and they would elect representatives charged with the sole duty of seeing they get these results.

It is not necessary for the people or their representatives or the Government to know how these results can be secured any more than it is necessary for them to know how armaments are built in order to give the nation adequate defence from external aggression. It is sufficient for them to know that it can be done—that it is physically possible.

It would then be the duty of parliament, through the Government, to place the responsibility for producing these results fairly and squarely on the persons responsible for administration. These would be those in charge of the financial system, so far as the economic and financial system is concerned.

After all these men are the experts in charge—and if they take up the attitude that they do not know how to give the people the results they want and which are physically possible, it would mean that they are either incompetent to hold their positions or they refuse to obey the sovereign authority.

There is only one way in which to deal with disobedient or incompetent servants, and if the penalties are sufficiently severe this sort of trouble is not likely to arise. The persons concerned will very quickly find out how to carry out the people's instructions.

At the present time their attitude is that the present system is highly satisfactory to them. It has placed them on top of the world and why should they change it. And they are not likely to alter that attitude until you put a charge of dynamite under them and light the fuse. I am merely outlining how this can be done.

Do not imagine that the Money Power is going to sit back and allow the people to take this action without resisting. No tyranny has surrendered without a struggle and the tyranny of finance will not do so. Every mean and slimy trick which can be used will be used to prevent the people from asserting their sovereignty. But unless this is done I can see no hope for the future.

PROVINCIAL ACTION

I have dealt with the National situation first, because this will assume increasing importance. I will now turn to the situation in the province.

In the broad line of national action which I have outlined, you will recognize the same basic principles as those which have governed the action taken in Alberta to acquire the necessary control in order to carry out the reforms demanded by the people of the Province.

The Credit Regulation Act, which was disallowed was designed to elevate the banks operating in the province to the position of the people's servants. It provided, under penalties for failure, that the banks should be left completely free to order their business in any way they desired, but the methods which they adopted must yield the

people the results they wanted from the use of their own resources within their own boundaries.

That Act established the basic civil right of the people to control credit policy. It established the basic property right of the people to have access to their own resources within their own boundaries.

That Act was disallowed after the terrific reaction it had on the financial centres of the world. And you can understand why it was blocked—for had it not been it would have meant the defeat of the Money Power in Alberta and therefore the defeat of the Money Power in Canada.

Keep before you a clear picture of the nature of the task before us. The power to do things is dependent upon policy control—that is control of the results which are yielded. In the economic sphere these are controlled by the manipulation of money. Therefore before the people of Alberta can obtain the economic results they want, they must have power to dictate what results shall accrue to them from the administration of their monetary arrangements. They have been told that the banks and the banks alone have the monopoly for administering their monetary system, and that they, the people, are subservient to policy control by the banks.

If the people were prepared to accept this situation there would be an end of the matter. However, I gather that they are not, and there is still a way open to them. The controlling instrument is money. But this money is only a means of exchanging goods and services—and is no more than an

elaborate system of bookkeeping. Therefore there is no reason why the people of Alberta should not introduce their own system of bookkeeping through institutions under their undisputed control, for the purpose of exchanging goods and services without using the banks monetary system. This would rapidly place them in a position in which they — the people — could determine for themselves the results which should accrue to them for the use they make of their own resources within their own borders.

Thus can the people gain by another means the effective control of credit policy — the essential step to secure the reforms they want — the right to which they have been denied.

But they must have a mechanism to enable them to do this. That mechanism exists in the Treasury Branch Interim Programme.

I will not elaborate on this as you are already familiar with the operations of that mechanism. All I will stress is that the initiative of action rests with the people. The mechanism can be provided by administrators — but unless the people, by their action will get themselves into the position where they are in control of the institutions through which their economic bookkeeping transactions are being carried out, they cannot expect to acquire the power to free themselves from their present plight.

THE MONEY POWERS' OFFENSIVE

In the few minutes left to me I want to indicate to you the nature of the action which you can expect the Money Power to take.

In the first place you want to have a clear idea in your mind of its objective. The objective of International Finance is world domination—and undisputed dictatorship of all nations. Between International Finance and its objective of Universal dictatorship stands the Anglo-Saxon peoples and, in particular, the British Empire.

It would take me some time to analyse the situation for you and to give you my reasons for suggesting that we may expect certain moves. I must, therefore, content myself with telling you the moves you can expect from the Money Power, and leave you to judge by what actually happens.

It is immaterial to the Money Power whether it destroys the British Empire or whether it controls it.

I believe you will see a serious attempt made to increase its control. In Britain a determined effort will be made to oust Mr. Neville Chamberlain in favor of either Mr. Anthony Eden, or Mr. Winston Churchill. This would immediately increase the threat of war in Europe—and I leave you to gauge the possible results of an aerial war in which the balance of power is fairly equally distributed between the belligerents within rapid striking distance of each other.

I believe a determined effort will be made in both Canada and in Australia to centralize control—and to reduce the status of the Provinces and states to those of glorified municipalities.

These are the two main lines of action which we may expect the Money Power to take. For lack of time I cannot go into

the matter more fully—but I warn you to be on your guard.

I have had to cover the ground of my talk very sketchily, but, if you have followed me, you will I think, have a general background of the situation.

In conclusion I urge upon you:

1. To beware of the propaganda which is being presented to you as news.

2. To support every action which would increase your power as an individual citizen, and to oppose every action which weakens your position.

3. To remember that you are in a war and that you are fighting for your existence. This will require acting under leadership and it will require organization. Make sure that in both these directions you retain control of matters of policy, but leave the questions of administration to those you have set up to lead you. If you criticize, spread rumours, interfere with methods and that sort of thing you will cause disruption in your ranks and instead of furthering the objective for which you are aspiring you will be helping the enemy. "Every kingdom divided against itself is brought to desolation."

4. To oppose in every way you can any attempt at the centralization of control. Hang on to the right you have and the control you have. Do not let it be filched away from you.

5. In the national sphere to support all actions directed towards giving you sovereign power to determine the results you

want to obtain, and to oppose every device which aims at making you the mere puppet of a party machine or some unseen authority which seeks to obtain your acquiescence of the continuance of the present state of affairs.

6. In the provincial sphere to press forward, with the development of your Treasury Branch structure with all the energy and enthusiasm you can put into it.

7. In all things to continuously bear in mind the terrible urgency of the situation for by your actions you will be deciding not only your fate, but possibly, the fate of humanity for generations to come.

This is the greatest moment of all time,
Upon the issues of the present hour
A nation's honour and a country's peace,
A people's future—aye, the world's
depends.

It is your responsibility and my responsibility and the responsibility of every person who recognizes the issues at stake to meet this situation with the courage, the determination and the will to win that is demanded of us.

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